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FIFTY HELPS

FOR THE BEGINNER
IN THE USE OF THE
KOREAN LANGUAGE

ANNIE L. A. BAIRD

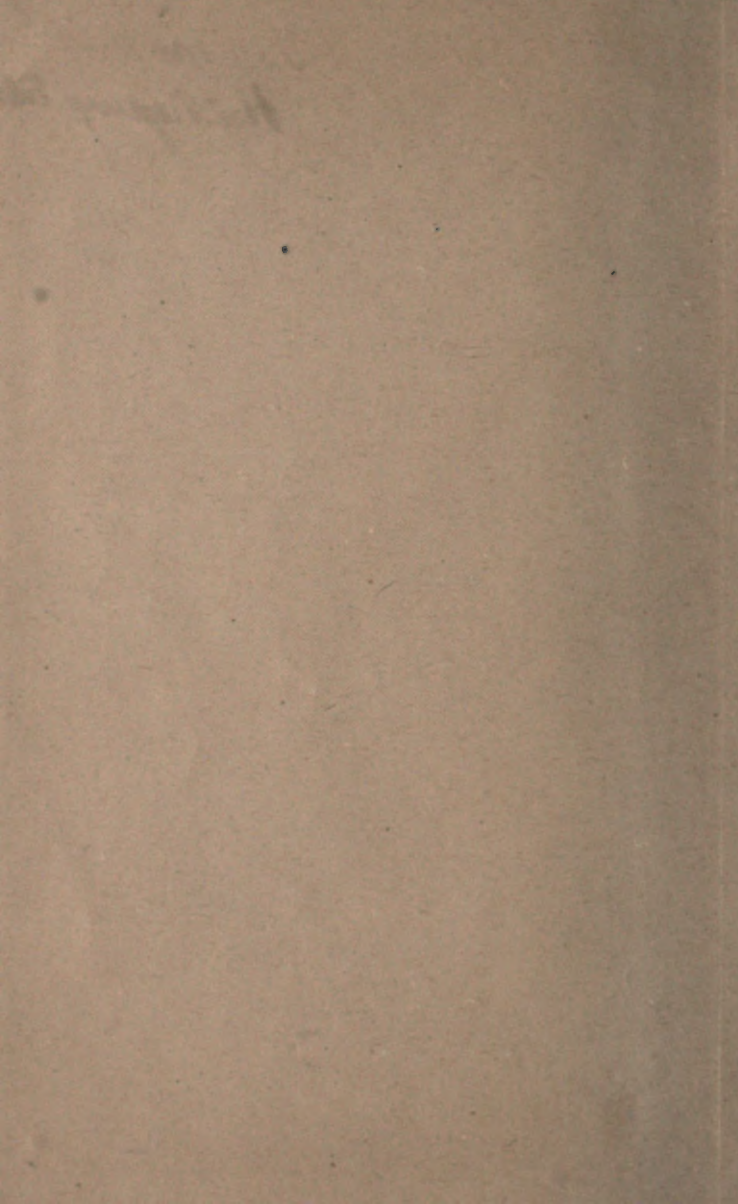
FOURTH EDITION

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BY

ANNIE L. A. BAIRD

비위랑

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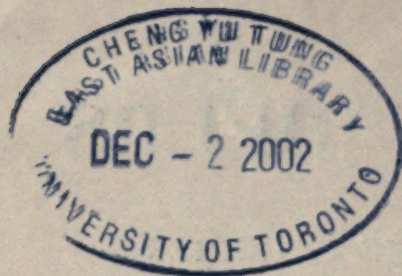
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"For thou art * * * sent to a people of a strange speech, and of a hard language, * * * to many people deep of lip and heavy of tongue, whose words thou canst not understand"—EZEK 3 : 5, 6.

"A people of a deeper speech than thou canst perceive ; of a ridiculous tongue that thou canst not understand."—ISA. 33 : 19, marginal reading.

FIFTY HELPS

FOR THE BEGINNER IN THE USE OF THE KOREAN LANGUAGE.

This little booklet is not intended for the eye of those who have made considerable progress in the study and use of Korean, but is designed simply to help the beginner to a speedy use of certain common idioms. All that it contains, with the exception, perhaps, of the vocabulary of religious terms, and the prayer and gospel sentences, may be found much more fully and carefully expressed in other works, but not, as we believe, in a form as accessible to beginners.

First of all, the student should learn from the following table, to recognize at sight the written character, and thus equip himself for the use of Gale's

Korean-English dictionary, and all other available printed helps.

TABLE OF KOREAN CHARACTERS WITH THEIR EQUIVALENT ENGLISH SOUNDS.*

VOWELS.

이 i or ī, 아 ā, 어 ŭ or û, 으 eu, 오 ō or ô, 우 oo or ȯ, 으 ā or almost silent, 애 ă, 에 ă or ě, 외 something like wă with but slight sound of w, 익 ă.

The character ㅇ in connection with each of these vowels is omitted whenever the vowel is preceded by a consonant.

1. 이 = ī in machine, as 비, pī (rain,) 김다, kipta, (to mend).

= ī in pin, as 집, chip, (house), 김다, kipta, (to be deep).

2. 아 = ā in father, as 갓, kăt, (hat).

3. 어 = ŭ in tub, as 법, (pŭp), custom.

= û in purr, as 벗, pût, (friend); 머오, mŭō, (to be far). Both sounds are found in 건너가오, kŭn nŭ kăō, (to cross over).

4. 으 = French eu, as 그 keu, (that).

* Taken from an article by Rev. W. M. Baird on "The Romanization of Korean Sounds," in *The Korean Repository* for May, 1895.

5. 오 = ō in note, as **솜** sōm, (cotton), **동네**, tōng-nă, (a neighborhood).
 = ô in for, as **동산**, tōng sǎn, (a garden).
6. 우 = oo in moon, as **문**, mōon, (a door).
 = ǝ in wǝol as **풀**, p'ǝol, (grass).
7. 으 = ā in father, as **말**, māl, (a horse).
 = a almost silent, as in closed, unaccented syllables like the second syllable of **사람**, saram, (person).
8. 에 = ă in hat, as **개**, kă, (a dog). *low talk*
9. 예 = ā in fate, as **제가**, chā ga, (he or she or I).
 = ẽ in met, as **가겠소**, kagëssō, (I will go).
10. 외 = This character has no exact equivalent in English sounds. It is somewhat like wā with but slight sound of w, as **죄**, chwā, (fault or sin).
11. 이 = ă in hat, as **책**, ch'āk, (a book).

DIPHTHONGS. *칙*

Of true diphthongs there is but one.

12. 의 = French eui. Something like ī preceded by a very slight sound of w, as **의원**, eui wŭn, (a physician). *외 사 만*

W as a vowel has no representation except that mentioned under Nos. 10, and 12; and Y has no

place whatever as a vowel. As consonants they are compounded with other letters as follows :—

VOWELS COMPOUNDED WITH Y.

13. **야** = *ä* as in father preceded by *y*, as **양** *yāng*,
(a sheep).
14. **여** = *ü* in tub preceded by *y*, as **병**, *pyŭng*,
(a bottle).
= *û* in purr preceded by *y*, as **면하다**,
myŭn hāda, (to escape, avoid).
15. **요** = *ō* in note with *y* prefixed, as **욕**, *yōk*,
(abuse).
= *ô* in for with *y* prefixed, as in first syllable
of **썰쪼하다**, *byô chōk hāda*, (to be
sharp, pointed).
16. **유** *oo* = in moon with *y* prefixed, as **유식하**
다, *yoo sik hāda*, (to be learned).
= *öo* in wool, with *y* prefixed, as **흉년**,
hyöong nyŭn, (famine year).
17. **예** = *ä* in fate, with *y* prefixed, as **예순**, *yā-*
zoon, (sixty).
= *ë* in met with *y* prefixed, as **예**, *yë*, (yes).

VOWELS COMPOUNDED WITH W.

18. **와** = *ä* in father with *w* prefixed, as **실과**,
sil gwä, (fruit).

19. 왜 = ā in hat with w prefixed, 왜인, wā in, (a Japanese).
20. 위 = ũ in tub with w prefixed, as 원 wŭn, (an official).
 = ũ in purr with w prefixed, as 원하다, wŭn hāda, (to wish, to desire).
21. 위 = ī in machine with w prefixed, as 위하다, wī hāda, (to worship). After ㅁ (m), or ㅂ (p), the sound of w is dropped as 미워하다, mi wŭ hāda, (to hate), 뷔다 pida (to be empty).
22. 웨 = ā in fate preceded by w, as 웨 wan, (what sort of? what manner of?)
23. 위 = i in machine preceded by somewhat slight sound of w, as in 취하다, ch'wi hāda, (to be drunk). This combination seldom occurs except after ㅌ (ch') ㅈ (ch), and ㅊ (t').

REMARKS ON THE VOWELS.

The sign ㅣ, pronounced 외, is often written alone as if it were a separate letter. It has no value in itself, however, its effect being to modify the sound of the preceding vowel.

A decided umlaut or deflection of vowel sound

caused by the influence of another vowel following either directly or separated by an intervening consonant, is found in Korean.

The disturbing vowel, as is also the case in Old English, is *i*.

ä followed by *i* as in the nominative case of 밥
pāp, (food) approximates *ä*, as 밥이, pāpi.

ū followed by *i* as in the nominative case of 떡
dūk, (bread), approximates *ā*, as 떡이, dāgi.

ō followed by *i* as in the nominative case of 복
pok, (blessing), approximates *ā*, as 복이, pagi.

ya followed by *i* as in the nominative case of 약
yāk, (medicine), approximates *ä*, as 약이,
yāgi.

yū followed by *i* as in the nominative case of 병
pyūng, (bottle), approximates *i*, as 병이,
pyingi.

yo followed by *i* as in the nominative case of 욕
yōk, (abuse), approximates *ā*, as 욕이, yāgi.

CONSONANTS.

Simple.

ㄱ k, ㄴ n, ㄷ d, ㄹ l or r, ㅍ p, ㅅ s or sh,
ㅈ t, ㅊ ch, ㅇ ng.

Aspirated Consonants.

These characters are pronounced as their name indicates with a sharp outgoing of the breath. In transliterating, the arbitrary sign ' marks the aspiration, except in the case of the first character which is a natural aspirate.

ㅎ = h, as	흙, heulk, (earth).
ㅋ = k', as	코, k'ô, (nose).
ㅍ = p', as	피, p'i, (blood).
ㅌ = t', as	탓, t'at, (fault).
ㅈ = ch', as	촌, ch'on, (village).

Reduplicated Consonants.

ㄱㄱ or ㄱㅈ = g, as	꽃, gôt, (flower).
ㅂㅂ or ㅂㅅ = b, as	뼈, byû, (bone).
ㅅㅅ = s, or almost z, as	썩다, sükta, (to rot, or decay).
ㄷㄷ or ㄷㅌ = d, as	따리다, dârida, (to strike, beat).
ㅈㅈ or ㅈㅊ = j, as	쫓다, jötta, (to drive away).

The pronunciation of the simple consonants depends upon their position in the word. If at the beginning,

or if they occur double in the middle of a word, they are pronounced as follows:—

Initial, or double medial consonants.

ㄱ = k, as **값**시, kăpsi, (price), **각각**, kăkkak, (each).

ㅁ = m, as **맛**, mat (taste), **암만**, ämmän, (in whatever way).

ㄴ = n or l or y, as **내가**, năgä, (I). **손님**, sön nim (guest).

When doubled medially with ㄴ both become l, **본리**, pöllä, (originally). Is sometimes y or almost silent as **니**, yi, (tooth).

ㄹ = l or n, or silent, as **리일**, năil, (tomorrow).

When doubled medially with ㄹ becomes l, as in the example, **본리**, given above. Often silent, before vowels compounded with y, as **룡**, yông, (dragon).

ㅂ = p, as **발**, päl, (the foot), **입병**, ip pyüng, (disease of the mouth).

ㅅ = s or almost sh, as **신** sin, (shoe), **잇소** isso . (to be).

ㅌ = t, as **돈**, ton, (money), **맛당하다**, mat tanghada, (to be necessary).

ㅈ = ch, as **자다**, chada (to sleep).

ㅇ = a silent aid in the formation of vowels.

When the simple consonants are found single in the middle of a word they are pronounced as follows:—

Single medial consonants.

ㄱ = g, as 먹다, mŭgta, (to eat). Or before the sound of ㅁ or ㄴ, it becomes ng, as 책망하다, chāng māng hādā, (to reprove), 넉넉하오, nung nuk hāo (enough).

ㅁ = m, as 아마, amā, (perhaps). Or before the sound of ㄱ it also becomes ng, as 임금, inggeum, (king).

ㄴ = n, as 안희, ānhā, (wife). Or before the sound of ㄱ it also becomes ng, as the word 안경, ang gyŭng (spectacles) illustrates.

ㄹ = l, as 울다, oolta, (to cry). Or between two vowels it becomes r, as 우리, ōōri, (our).

ㅂ = p, as 합하다, hāp hādā, (to agree, to suit). Or if between vowels it becomes b, as 보배, pobā, (treasure). Before ㄴ it takes the sound of m, as 읍치, eunnā, (the official town of a district).

ㅅ = s, 다시, tasi, (again). Or before ㄴ it becomes n, as 믿는, minnan, (believing).

ㅈ = t, as 업다, upta, (to be gone, not to be). Or between vowels it becomes d, as 사들, gadalk, (reason, cause), 하다, hada, (to do).

ㅈ = j, as **미장이**, mijāngi, (a plasterer).

ㅇ = ng, as **링수**, nāngsoo, (fresh water).

When found terminating a word the consonants are pronounced as follows :—

Final consonants.

ㄱ = k, as **벽**, pyūk, (a wall).

ㅁ = m, as **몸**, môm, (body).

ㄴ = n, as **산**, sän, (a mountain).

ㄹ = l, as **일**, il, (work).

ㅂ = p, as **손톱**, sôn tōp, (finger-nail).

ㅅ = t, as **밭**, pät, (a field).

ㅇ = ng, as **상**, sāng, (a table).

Remarks on the Consonants.

ㄷ and ㅌ becomes ch and ch' when followed, by **이** or the compound letters beginning with y.

Initial consonants become hard by reduplication.

The Korean does not make the sounds of k or g, l or r, p or b, t or d, ch or j, or ng as distinctly as we do in English. In his mouth ㄱ often sounds to us like a medium between k and g; medial ㄹ is often as much like d as r; ㅂ is equally p or b; ㄷ

a cross between t and d; ㅈ, between ch and j; and ㅇ, ng, in some words is scarcely distinguishable.

Of the Korean language sounds, those requiring the most constant practice with a teacher, and those usually last acquired by the foreigner, are the following: Nos. 4, 10 and 12 of the vowels, and the aspirated and the reduplicated consonants.

The very first step is to make a careful study of this table and preserve yourself from falling into serious errors of pronunciation such as pronouncing **조선**, Cho sùn (Korea), as if it rhymed with amen, **약방**, Yāk pāng (medicine room), with Jack sang, etc.

THE FOLLOWING

are a few things which will be helpful in getting on a working basis with your teacher. In the first place, it is not proper to address him as "you" or speak of him as "he," but by his name, or he is not far from your age, as **김서방**, (Kim sūbāng) or **고서방**, (Kō sūbāng) or **정서방**, (Chūng sūbāng) as the case may be. If he is considerably older, he should be spoken of and addressed as **선생**, (Sun saing) a word meaning literally, "born first," but equivalent in use to the word "teacher." Or, if he has a title, he should be addressed by that, as, **홍사관**, (Hong Sā gwa) or **서초시**, (Sū Chō si).

When he comes in the morning it is polite to salute him with the query,

평안히잠으셧소?

That is, "Have you slept peacefully?" As you offer him a chair, bid him,

안지시오.

That is "Please be seated." When he leaves the house, he may be bidden to "Go in peace," that is,

평안히가시오.

In return he will doubtless bid you to "Remain in peace," that is,

평안히계시오.

The following short list of words and phrases will give you something to begin with.

이 this, (e)

그 that, (keu)

이러케, this way, (e ru

k'e).

이것 this thing, (e gut).

그것 that thing, (keu gut)

그러케, that way.

(keu ru k'e).

이것무엇이오 What is this thing? (e gut moo u si ō).

이말무엇이오 What is this word? (e mal moo ũ si ō).

지금말이오 It is present talk, or tense, (chi keūm mal e o). This, and the following phrases may be changed to questions by a rising inflection merely.

전말이오 It is past talk ; or, Is it past talk ? (chūn māl e o).

후말이오 It is future talk ; or, Is it future talk ? (hoo māl e o).

낮말이오 It is low talk ; or, Is it low talk ? (na chin māl e o).

가온디말이오 It is middle talk ; or, Is it middle talk ? (kā on dā māl e o).

높은말이오 It is high talk ; or, Is it high talk ? (nop heun māl e o).

묻는말이오 It is question talk ; or, Is it question talk ? (moo nan māl e o).

똑같은소 They are just alike ; or, Are they just alike ? (dok kas so).

흔이흔는말이오 It is a word often used ; or, Is it a word often used ? (heun e ha nan māl e o).

쓸데잇소 It is useful ; or, Is it useful ? (seul ta is so).

쓸데업소 It is useless ; or, Is it useless ? (seul ta ūp so).

같은말무엇이오 What is a similar word ? (kat heun mal moo ū si o).

모로겟소 I don't know, (mo ro ges so).

알수업소 I don't know, (äl soo üp so).

예 or 네 Yes, (yě).

아니오 No, (ä nī ô).

국문 The native written character, (kōōk mōōn).

한문 The Chinese written character, (hän mōōn).

그만합세다 Let us stop, (keu män häp sè tä).

Several of these phrases, such as the distinctions of tense and of middle talk, are not native but have been invented by foreigners; so that unless the student is so fortunate as to secure one who is experienced, he may find that his first task is to teach his teacher how to teach.

NOUN DECLENSIONS.

Root	사람	person.
Nominative	사람이	the person.
Instrumental	사람으로	by the person.
Genitive	사람의	of the person.
Dative	사람에게	to the person.
Accusative	사람을	the person.
Vocative	사람아	Oh, person.
Locative	사람에	to or in the person, (not used, however, with reference to personal nouns).

Ablative	{사람에서} {or 의에서}	... from the person.
Appositive	사람은	as for the person.

Learn this by heart and then try to fit these endings to other nouns such as **말**, (horse,) **갓** (hat,) **밭** (field,) **나라**, (kingdom,) **새**, (bird) etc. In the process you will learn the slight differences which exist in form, depending upon the letter with which the root ends. Notice that the Dative **의게** is not commonly used except with personal nouns. In reference to impersonal objects the Locative **에** is preferred. Also that with impersonal objects **에서** and not **의에서** is used for the Ablative.

Make up a list of names of common objects and commit them to memory.

PRONOUNS.

Take up now the pronouns **나** (I,) **우리**, (we,) **너**, (you,) **누가**, (who,) **제가** (he,) and put them through the case endings.

나, (I,) runs as follows :—

Root.....	나	
Nom. ...	내, 내가	..... I.
Instru. ...	날로	..... by me.

Gen.	내	.....	my.
Dat.	내게 or 내의게	.....	to me.
Acc.	나, 나를	.....	me.
App.	나는	.....	as for me.

Make out the others according to this paradigm, always securing corrections of your teacher on your work.

For the relative pronouns see Sec. 43.

Notice that the Korean language is not rich in pronouns and learn to avoid the use of them especially the first person, except where absolutely necessary to express the thought.

VERBS.

CONJUGATION OF VERBS.

First in order comes the great verb **하다** which plays so important a part in the structure of Korean. **있다** and **없다** follow, a close second and third.

Let us take up first the form of the verb used to children and known as the

Low Form.

하다. I MAKE. I DO.

Indicative,

Present	{ 하다 }	I, you, he, we, they, do or
	{ 한다 }	make.

Past **하엿다** I, you, etc. did or made.

Future ... **하겿다** I, you, etc. will do or make.

Imperative,

하여라 make or do.

하자 let us make or do.

Relative Participles.

Present..... **하논** .. making, doing

Past **훈** made, done.

Future **할** {to be made or done.
about to be made or
done.

Imperfect ... **하던** {made or was making.
done or was doing.

Perfect **하엿던** made, done.

Verbal Participles.

하여 ... } making, doing or having
하야 ... }
하여서 } made or done.

Verbal nouns.

하기 ... doing, making.

함 deed, action.

있다, I AM, I HAVE.

*Low Form.**Indicative,*

Present.....	있다	.....	{ I, you, he, etc. am or have.
Past	있었다	.....	{ I, you, he, etc. was or had.
Future	있겠다	.....	{ I, you, he, etc. shall be or shall have.
<i>Imperative</i> ...	있서라	.....	{ be or have.
	있거라	.....
	있자	.....	let us be or have.

Relative Participles.

Present.....	있논	.....	being or having.
Past	있슨	.....	been or had.
Future	있슬	.....	about to be or have.
Imperfect ...	있던	.....	been or had.
Perfect	있섯던	.....	been or had.

Verbal Participle.

있서	{ having been or being.
있서서	

Verbal nouns.

있기	.....	being
있숨	.....	the being.

없다, I AM NOT, I HAVE NOT.

Low Form.

Indicative.

Present.....	없다.....	{ I, you, he, etc., have not or am not.
Past	없었다	{ I, you, etc. had not or was not.
Future	없겠다	{ I, you, etc. shall not have or be.

Imperative..... not in use.

Relative Participles.

Present.....	없논.....	not having or being.
Past	없슨.....	not had or been.
Future	없슬.....	about not to have or be.
Imperfect ..	없던.....	not had or been.
Perfect	없섯던	not have or been.

Verbal Participle.

없서.....	{ not having, not being, or not having had,
없서서	{ or not having been.

Verbal nouns.

없기.....	not being or having.
없슴.....	the absence.

Next comes the form used among equals or to a grown person of inferior rank, and known as friend talk, or

Middle Form.

Indicative,

Present..... **하오** I, he, etc. make or do.

Past **하엿소** { I, you, he, etc. made
or did.

Future **하겟소** { I, you, he, etc. shall
make or do.

Imperative ... **하오** do or make.

Middle Form.

Indicative,

Present ... **잇소** I, you, etc. am or have.

Past **잇섯소** I, you, etc. was or had.

Future **잇겟소** { I, you, etc. shall or
will be or have.

Imperative ... **잇소** be.

Middle Form.

Indicative,

Present..... **업소** { I, you, etc. am not or
have not.

Past **업섯소** { I, you, etc. was not or
have not.

Future **업겟소** { I, you, etc. shall not
be or shall not have.

Imperative not used.

Next comes the form used toward a superior or between equals when an unusual degree of respect is indicated.

High Form.

Indicative,

Present..... **합니다** I, you, etc. make or do.

Past **하셨습니다** { I, you, etc. made or did.

Future **하겠습니다** { I, you, etc. shall make or do.

Imperative ... **하십시오** Please do or make.

하십시오 Let us do or make.

High Form.

Indicative,

Present..... **있습니다** ... I, you, etc. am or have.

Past **있었습니다** I, you, etc. was or had.

Future **있겠습니다** { I, you, etc. shall be or have.

Imperative ... **있세다** ... Let us be.

High Form.

Indicative,

Present **없습니다** ... { I, you, etc. am not or have not.

Past **없었습니다** { I, you, etc. was not or had not.

Future **없겠습니다** { I, you, etc. shall not be or shall not have.

Imperative..... not in use.

Below are the interrogative forms of these three verbs, low, middle and high.

Interrogative Form.

Low,

Present.....	하느냐	.....	{ do I, you, etc. make or do ?
Past	하였느냐	...	{ did or have I, you, etc. made or done ?
Future	하겠느냐	...	{ will, I, you, etc. make or do.

Middle, Exactly the same as middle Indicative with rising inflection.

High,

Present.....	하니까	.....	{ do, I, you, etc. do or make ?
Past	하였습니까	...	{ did or have I, you, etc. made or done.
Future	하겠습니까	...	{ will I, you, etc. make or do ?

Low,

Present.....	있느냐	.....	{ have I or am I? you, etc.
Past	있었느냐	...	{ did I, or was I, you, etc.
Future	있겠느냐	...	will I be or have ?

High,

Present	잇습니까
Past	잇섯습니까
Future	잇겟습니까

Low,

Present	업느냐	.....	have or am I not? etc.
Past	업섯느냐	...	{ have I, you, etc. not had or been?
Future	업겟느냐	...	{ will I, you, etc. not have or be?

High,

Present	업습니까
Past	업섯습니까
Future	업겟습니까

ACTIVE VERBS.

Verbs in Korean are divided into two classes, Active and Adjectival. Under the first head come all words known as verbs in English except the copula *to be*. Commit to memory the following list of active verbs. They are arranged in sets for aid in memorizing and are all conjugated in the main according to the models given above.

For subject of adjectival verbs see P. 30.

LIST OF ACTIVE VERBS.

Make, do	할다
Go.....	가다
Come... ..	오다
Walk.....	거리가다
Run	다라나다
Stand	서다
Crawl	기여가다
Fly	날아가다
Swim	헤엄치다
Ride	타다
Sleep.....	자다
Dream	꿈새다
Wake	깨다
Rise	나타나다
Sit.....	앉다
See	보다
Hear	들다
Taste	맛보다
Smell	맡다보다
Touch	근저보다
Talk	말할다

Eat	먹다
Drink	마시다
Tell	고하다
Think	생각하다
Wonder at	이상히 념이다
Laugh	웃다
Cry	울다
Shout	소리 지르다
Whisper	속은 속은 하다
Command	경계하다
Persuade	권면하다
Chase	쫓아내다
Drive	몰아가다
Lead	인도하다
Follow	쫓아가다
Push	밀다
Pull	잡아당리다
Hurt	상하다
Kill	죽이다

Be born	낳다
To live	사다
Marry	혼인하다
Die	죽다
Bury.....	장사하다
Come out.....	나오다
„ in	드러오다
Go out	나가다
Go in.....	드러가다
Go up	올나가다
Go down	내려가다
Buy	사다
Sell	팔다
Sew	바느질하다
Wash	빨래하다
Iron	다림질하다
Ask	무러보다
Answer.....	답하다
Get	얻다
Ask for.....	구하다

Borrow	빌다
Steal	도적질하다
Earn	벌다
Give	주다
Receive.....	받다
Try	하여보다
Fail	못하다
To feel with the hand..	어려문지다
Strike	싸리다
Forget	니저버리다
Remember	기억하다
Throw away.....	내여버리다
Lose	일히버리다
Find or seek for	차찾다
Conquer	이기다
Be beaten	지다
To dry	마르다
So rot	썩다

To shut.....	닫다
To open	열다
Grow.....	자라다
Bloom	피다
Fade	스러지다
Ripen	익다
Know	안다(알다)
Not know.....	몰으다
Perceive	세듯다
Guess	짐작하다
Bring	가져오다
Take	가져가다
Send	보내다
Await	기다리다
Prepare for	예비하다
Welcome	접하다

ADJECTIVAL VERBS.

When a Korean wishes to use a predicate adjective he fuses his copula and adjective into one word and casts it into a verbal form. Thus the English

"It is good" becomes **도타** and is conjugated in the main as follows :—

Indicative,

Pres. **도타**, I, he, she, etc. am good.

Past **도했다**, I, you, he, etc. was good.

Future **도켓다**, I, you, he, etc. shall be good.

Verbal participle,

도하 good.

Relative participle,

Present } **도흔** good.

Past

Future **도홀** good.

These adjectival verbs can be run through all the changes of low, middle and high talk, interrogative, etc. It will be good practice to select some from the list given below and conjugate them, getting corrections as you work, from your teacher and noting carefully the slight but important differences between the conjugations of the two kinds of verbs, active and adjectival.

ADJECTIVAL VERBS IN COMMON USE.

Little.....	작다
Big	크다
Flat	넓작하다
Round	둥그럽다

Thin	얇다
Thick	두껍다
Long.....	길다
Broad ..	넓다
Narrow.....	좁다
Tall	키 크다
Short.....	작다
Pretty	요호다
Ugly	흉호다
Sweet	달다
Sour	시다
Bitter.....	쓰다
Sharp	맵다
Hot	덥다
Cold	차다
Lukewarm	미지근호다
Sick	압호다
Well	성호다
Dull, (as a knife)	무지다
Sharp	날카롭다

Blunt	둔하다
Pointed.....	썰족하다
Full	마득하다
Empty	뒵다
Bright	빛치다
Dark.....	어둡다
Black	검다
White	희다
Old	늙다
Young	젊다
Old	묵다
New	새롭다
Beautiful	아름답다
Hateful	웁다
False.....	거짓되다
True	참되다
Fierce	사오납다
Gentle	순하다

Right	올타
Wrong	그르다
Good	착하다
Bad	악하다
Ignorant	무식하다
Learned	유식하다
Wise	지혜롭다
Foolish	어리석다
Early	일다
Late	늦다
Near	갓갑다
Far	멀다
High	높다
Low	낮다
Sorry	섭섭하다
Glad	반갑다
Grateful	고맙다
	감사하다
Cheap	헐하다
Dear	비쌌다

Few	적다
Many	만타
Easy	쉽다
Difficult	어렵다
Peaceful	평안하다
Agitated	답답하다
Clean	정하다
Dirty	더럽다
Weak	약하다
Strong	강하다
Deep.....	깊다
Shallow	얕다
Useful	유익하다
Useless	무익하다
Busy	분주하다
Idle	한가하다
Slow	쓰다
Fast	날나다

Heavy	무겁다
Light	가볍다
Soft	부드럽다
Hard	튼튼하다
Deficient	부족하다
Enough	넉넉하다

ADVERBS.

Having familiarized yourself with the above list of adjectival verbs, you will be in a position to make up your own adverbial derivatives, which you can do by adding the syllable **게** to the root of the verb.

Thus :—

작게	Little.
크게	Greatly.
요하게	Prettily.
Etc.	

Or, many adjectival verbs admit an adverbial form in **히**. Thus :—

순히	Gently.
온전히	Entirely.
갓가히	Near.
Etc.	

LIST OF ADVERBS.

Some Adverbs in constant use are :—

엇지—엇지하여 } How.
엇더케

이러케 Thus, this way.
그러케 That way.

얼년 }
어서 } Quickly, at once.
석이 }
뵈비 }

몇... } How much? How many.
얼마 }

얼마나 About how much?

여러 Several.

더러 Some.

뭇우, 대단히 Much, very.

그만 Enough.

만 } Only.
썬 }

잘 Well.

다 } 모도 }	.....	All.
너무	.....	Too much, too.
더	.....	More.
덜	.....	Less.
또한 } 또 }	.....	And, again, still more.
도	.....	Also, too.
더욱	.....	So much the more.
조금	.....	A little.
아마	.....	Perhaps.
혹	.....	Possibly.
왜	.....	Why.
어디	.....	Where.
언제	.....	When.
우연히	.....	Unexpectedly.
함께 함가지로 } 함같이 }	.....	Together, all at once.
처럼	.....	Like.
곳치	.....	Like, the same as.
별노 } 거반 }	.....	Almost altogether, nearly.

부러 }
 일부러 } On purpose, purposely.
 짐작 }
 짐작 }
 짐작 }

불가불 }
 미상불 } Of necessity.
 미상불 }

스스로 }
 자연이 } Naturally, of itself.
 절노 }
 절노 }

차차 Little by little.
 아사 Just now, a moment ago.

아직 As yet.
 어느때 When? What time?

임의 }
 발서 } Already.
 발서 }

일성 }
 흥상 } Always.
 흥상 }

이때 This time.
 그때 }
 그때 } That time.
 그때 }

잇다가	.....	Presently, in a moment.
오리	.....	Long.
요시이	.....	These days.
각금 자조	}	Often.
즉시 곳	}	Immediately.
못춤내 마지막	}	Finally.
미리	.....	In advance.
몬저	.....	At first.
나중에	.....	At last.
시방 지금	}	Now.
수이	.....	Soon.
다시	.....	Again, once more.
도로	.....	Back.
잠깐	.....	In a moment.
다음에	.....	After.
이리	}	Here.
여기	}	
거기	}	There, yonder.
더기	}	

POSTPOSITIONS.

The following is a list of postpositions, so called because they follow the noun instead of preceding it as in English.

밋헤	Under.
우헤	Over, or on top of.
뒤헤	Behind.
앞헤	In front of.
곁헤	At the side of.
아리에	Below.
중에 ... } 가온터 }	In the middle of, between.
안헤	Inside.
업시	Without
인하여	On account of.
위하여	For the sake of.
외에 } 밖기 }	Outside.
기리	Between, as 우리 기리 (between us.)
건너	Across.

후에	After, as	이 후에, (after this.)
전에	Before as	이 전에 (before this.)
동안에	During.	
만에	After.	
대로	According to, as	모름대로, (just as you please.)
드려| 더러| .....	To, as to speak to	a person.

Commit these words perfectly to memory.

With these preliminaries let us begin the process of language building.

1. 할수잇소

This is, literally, "Doing means are," and is equivalent to our English expression, "It can be done." The negative form is

할수업소 It cannot be done.

Take these two forms and run them through all the variations of **지금말**, **전말**, **후말** and **다 늦은말**, **가온뒤말**, **늦은말**. Also through the **못는말**. Your teacher will suggest correct forms and pronunciation.

Thus you will have:—

Low talk,

Present.....	할	수	잇	다
	할	수	업	다
Past	할	수	잇	섯
	할	수	업	섯
Future	할	수	잇	겟
	할	수	업	겟

Middle talk,

Present.....	할	수	잇	소
	할	수	업	소
Past	할	수	잇	섯
	할	수	업	섯
Future	할	수	잇	겟
	할	수	업	겟

High talk,

Present	할	수	잇	슴	니	다
	할	수	업	슴	니	다
Past	할	수	잇	섯	슴	니
	할	수	업	섯	슴	니
Future	할	수	잇	겟	슴	니
	할	수	업	겟	슴	니

And the interrogative forms, low, middle and high, past, present and future. Thus;—

Low talk,

Present	할	수	잇	느	냐
	할	수	업	느	냐
Past	할	수	잇	섯	느
	할	수	업	섯	느
Future	할	수	잇	겟	느
	할	수	업	겟	느

Middle talk,

Present	할	수	잇	소
	할	수	업	소
Past	할	수	잇	섯
	할	수	업	섯
Future	할	수	잇	겟
	할	수	업	겟

High talk,

Present	할	수	잇	슴	니	가
	할	수	업	슴	니	가
Past	할	수	잇	섯	슴	니
	할	수	업	섯	슴	니
Future	할	수	잇	겟	슴	니
	할	수	업	겟	슴	니

Continue this process with any other verb of action, as 가다, 보다, 먹다, etc. Thus, 갈수잇소, I can go. 볼수업소, I can not see. 먹을수업소, I can not eat, etc., etc.

The student will readily see that instead of but two new forms, he has acquired a number only limited by his knowledge of verbs of action, and this he will find to be the case in every exercise herein presented.

Since pronouns are seldom expressed in Korean, and since the plural number is used only when it is impossible to express the desired meaning without it, these phrases may convey the idea of any or all persons, genders, and numbers. As, 갈수업소, I, you, he, she, they, we, or it, cannot go. 올수잇소, I, you, he, she, they, we, or it, can come, etc. Koreans usually rely upon the context to give definiteness, and the result is not so vague as it seems at first thought.

Notice the invariable construction of Korean sentences, First, the subject, if expressed, preceded by its modifiers, if, there are any. Then the object, preceded by its modifiers, if any, and lastly the verb.

For example ;—

이전에보지못한사람이나를곶티접
하엿소.

A person whom I never saw before has just wel-

comed me. Literally, This before not seen person me just has welcomed.

With the help of your teacher, the dictionary, other text-books, and any other available source of information, as servants, visitors or friends, make up ten short sentences containing these expressions. Such as,

책볼수업소

I can not see, or read the book.

조선밥먹을수업소

He cannot eat Korean food.

리일갈수업느냐

Can you not go to-morrow?

Etc., Etc.

Go slowly, and put what you learn to immediate use. More, much more depends upon this than upon hours spent toiling over a text book.

2. **할수밖업소**

Literally, "Doing means beside are not," and is equivalent to our idiom. "Nothing else can be done."

Instead of **할** in this expression take **갈** and you have,

갈수밖업소

I cannot but go, or, you, he, she, they, or it, as the case may be, cannot but go.

Or, substitute **볼**, and you have,

볼수밖기업소

I, you, he, etc., cannot but look or see. Take the future participles of any or all the verbs of action that you can get hold of, and run this expression through the present, past and future tenses, low, middle and high talk, and interrogative, as before.

Make up ten short sentences containing this expression. As :—

집에 갈수밖기업소

I, he, she, etc., cannot but go to the house.

날이더울수밖기업소

The day cannot but be warm.

Etc., Etc.

3. **할여라**

Make, or do.

보아라

Look, or see.

가거라

Go.

This is the low imperative form to be used to

children and coolies. When you wish to include yourself, the form becomes,

★ **하자**

Let us do, or make.

보자

Let us see.

가자

Let us go.

Etc.

A higher form for directing servants is **하게**, or higher still, **호오**. For example :—

아기 잘 보게

Watch the baby well.

돈 가져오

Bring the money.

In intercourse with Christians of the serving class it is much better to use the middle, or as it is often called, the friend talk.

In giving directions to your teacher or any equal, use **하십시오**

Thus :—

그러케하십시오

Please do so.

사람보내시오

Please send a man.

일찍오시오

Please come early.

In including yourself in the proposition, say

그러케합세다

Let us do so.

사람보냅세다

Let us send a man.

공부합세다

Let us study.

Make sentences as before.

4. 하지마라

Do not do.

Take this **지마라** and add it to the root of the verb **가오** and you have :—

가지마라

Do not go.

Or add it to the root of the verb to see :—

보지마라

Do not look.

Put this through the middle and high forms with

the help of your teacher, and make up other sentences such as :—

오래있지마오

Do not stay long.

거짓말짓지마시오

Do not believe false talk.

5. **할지못하오**

I, he, she or it, cannot do or make.

할지아니하오

I, he, she or it, will not do or make.

The latter, and sometimes the former form, are also used where simple negation is expressed without the idea either of unwillingness or inability.

지못하오 and **지아니하오**, like No. 4, may be added to the root of any active verb, thus :—

먹지못하오

I, you, he, it, cannot eat.

먹지아니하오

I, you, he, it, will not eat.

Add also to the root of any adjectival verb.
Thus :—

도치못하오 or **도치아니하오**

It is not good.

지안소 is a contraction of 지아니할오, and is exceedingly common with adjective verbs like the above, as :—

멀지안소

It is not far.

깊지안소

It is not deep.

Etc. *가깝지안소, 깊지안소, etc.*

The student will find it advantageous to accustom himself to learn by sound rather than by sight, and with this in view it will be well to avoid too much writing out of exercises. Committing them and reciting them aloud as rapidly as possible will be much better.

Take frequent reviews, and vary the routine of study herein suggested in any way that you may find profitable. Remember these are only suggestions for study. But do not omit the construction of original sentences with each form. You cannot have better practice than this. The short vocabulary of religious terms on p. 83 and the other lists of words here in presented will be found useful for this purpose. Use the words and terms which you learn from day to day.

6. **홀미음잇소**

Doing mind is.

할마음업소

Doing mind is not.

Equivalent in our English idiom to. "I have a mind to do, (thus or so)." "I have no mind to do, (thus or so)."

Applications of this useful form will speedily suggest themselves.

절에올나갈마음잇소

I have a mind to go up to the (Buddhist) temple.

할여볼마음업소

I have no mind to try.

동생도아줄마음업느냐

Have you no mind to help your younger brother?

7. 할고시브오

I, you, we, etc., wish to do.

할기슬소

I, you, we, etc., do not wish to do.

Applications :

집구경할고시브오

We wish to see your house.

머리색기슬타

He does not want to cut his hair.

장에 가고 시브나

Do you want to go to the fair?

8. 할기쉽소

Doing is easy.

할기어렵소

Doing is hard.

Idiomatically, "It is easy to do," "It is hard to do."

잘못 할기쉽다

Wrong doing is easy.

약먹기어렵소

Eating medicine is difficult, or as we would say, "It is hard to take medicine."

Get your teacher to suggest allied forms such as,

보기도소

It is good to look at.

보기웁소

It is hideous to look at.

듣기도소

It is good to hear.

Etc.

Run these through the various tenses with the negative forms, thus:—

할기쉽지안소.....It is not easy to do.

하기어렵지안소..It is not hard to do.

보기도치안소.....It is not good to see.

보기웁지안소.....It is not hideous to see.

듣기도치안소.....It is not good to hear.

9. 할면도켓소

If you do, (thus or so) it will be good.

This is convenient to use in expressing a wish, or in giving directions, and is a relief from the constant use of the imperative forms. Being equivalent to our conditional *if*, it opens up a wide range of expression.

오면도켓다

If he comes it will be well.

교군부르면곶가겟소

If you will call the chair coolies, I will go at once

일할면삭주겟소

If he does the work I will give him the wages.

부모세효도할면안도켓소

If he reverences his parents, is it not well?

This form will be found of endless use.

10. 할거든

This form is given in connection with 할면, since they both convey the idea of our *if*, but there is

a very important difference in their use. **할면** is of wider application and may be followed by a clause denoting either a result of the condition stated, a choice resting with the speaker or a command; whereas, **할거든** is never followed by a clause denoting a result, but always a choice resting with the speaker or by a command.

칩거든문닫겟소

If it is cold I will shut the door, (that is, the speaker chooses to do so).

방덥거든불긋치오

If the room is warm stop the fire, that is, do not start any more.

This difference in the use of **면** and **거든** is not easy for foreigners, but that it is a very real one may be easily verified by proposing to your teacher such a sentence as

칩거든못견디겟소

or, **방덥거든과리드러오겟소**

or any other sentence in which **거든** is followed by a result. It must always be followed by a choice or a command.

11. 할여야쓰겟소

If only you will do, (thus or so) it will do ;
or, very often, You must do (thus or so).

This is also a pleasant way of expressing a wish or a necessity, or of giving an order.

먹을것잇스야먹겠소

If only there is something to eat, I will eat it.

귀신만위하야집이편안하겠소

If you will but worship the spirits the house will be peaceful.

돈잇서야하겠다

I must have the money to do it.

12. **하게하오**

To make to do, or, to let to do.

바느질하게하오

Have her do the sewing.

어제그다하게하엿슴니다

I had it all done yesterday.

목수드러오게하오

Let the carpenter come in.

13. **하라고하오**, or as it is often spelled,

하려고하오

To intend to do, (thus or so).

편지쓰라고하오

I am intending to write a letter.

식골언제가라고훔닛가

When do you intend going to the country?

An equivalent phrase is,

하고자하오, or as it often spelled, **하고자하오** —

14. **갈러가오**

To go to do, (thus or so).

갈러오오

To come to do, (thus or so).

용식이제집세간이사갈러갓소

Yong Siki has gone to move his household goods.

마부몰보러왔소

The hostler has come to see the horse.

닭사러갓소

He has gone to buy a chicken.

15. **하오마는**

I do or make, but,—

나는공부하오마는비호기어렵소

As for myself I do study, but learning is difficult.

괴롭소마는팁슈좀주시오

It is troublesome, but please give me a drink.

마는 may be added to any tense as

할Yet소마는

It did, but,—

가갇다마는

I will go, but.—

The similarity of this idiom to our own may lead the student into a perpetual use of it, which is un-Korean. Often where we would say, "So and so but,"—the Korean will prefer the following terms;—

16. 할여도

Although, I, he or she, etc., do, (thus or so).

나는 공부 부조런히 할여도 비호기
어렵소

As for myself, although I do study dilligently
learning is difficult.

약만히 써도 안 낫소

Although I take much medicine I am no better.

가도 관계치 안소

Although you go it is no matter, that is, Go if
you like.

The past tense is,

할Yet서도 or 할Yet슬지라도 Although I did

갓서도 or 갓슬지라도 Although I went.

먹Yet서도 or 먹Yet슬지라도 Although I ate.

Etc., Etc.

Future tense,

할지라도Although I will do.

갈지라도Although I will go.

먹을지라도...Although I will eat.

Etc., Etc.

Make a study of similar, though perhaps slightly varying terms, as, **하되, 하나, 하거니와**, etc.

By this time the student should be able to make up sentences of considerable length by combining the forms already learned. Try it with twenty-five sentences or so. Construct them yourself and submit them to your teacher for correction.

Thus;—

답장하랴고 하였서도니저브렛소

Although I intended to answer (the letter), I forgot it.

**풍이
풍년되엿소마는서바람이처름불
면나라곡식상하기쉽겟소**

An abundant year has become, but if the west wind blows like this spoiling of the rice crop will be easy.

Etc., Etc.

17. **하니**
하니싸

These two forms are exceedingly common, and convey the idea of, *as, since, because*. The former is the weaker of the two, and sometimes means no more than *and*.

성경보니참말이오

I read the Bible and it is true.

도적질하니싸옥에가도겔다

Because he steals they will put him in jail.

The past and future tenses are formed as one would expect.

하엿스니

하겟스니

하엿스니싸

하겟스니싸

무당발서왔스니싸굿하논소리곶
시작하겟소

Since the exorcist has already come, the noise of the devil worship will begin directly.

리일더헐하겟스니싸오놀안샷소

Since they will be cheaper to-morrow I did not buy to-day.

Your teacher will furnish you with similar forms, as, **하니싼드로** and also **하고로, 하논고로, 하때문에, 하논때문에**, which are a degree stronger in meaning.

18. **할듯하오**

I, you, etc., will probably do, (thus or so).

집힘이가져올듯하다

He will probably bring the cane.

날이치우면못갈듯합니다

If the day is cold he probably cannot go.

A form used in precisely the same way is,

할가보오As, **비올가보오**

It will probably rain.

The past tense is managed by,

하엿슬듯하오**(하엿슬가보오)**As, **상급발서밧엇슬듯하다**

He has probably already received the reward.

제리웃사름다도아주엇슬가보오

His neighbors all probably helped him.

19. **할번하엿소**

I, he, etc., was on the point of doing.

너머질번하엿소

I was on the point of falling, or, I nearly fell.

죽을번하엿소

He was on the pointing of dying.

20. **할만하오**

It is worth doing.

책볼만하니까

Is the book worth reading?

구경할만하니까

The sight is worth seeing.

A similar expression, but conveying more nearly the idea of our English ending—*able*, is,

할즉하오As, **오늘닭알삼즉하오**

Eggs will be purchasable to-day.

김치닉힌후에먹음즉하겠소

The pickled turnips, after ripening, will be eatable.

21. **하느체하오**

I, he, etc., am pretending to do.

그으희우는체하다

That child is pretending to cry.

Past tense,

이녀편네국문모로논체하엿소

This woman pretended not to know kook-moon.

Future tense,

모르는 사람들이아는체할것소

Those who don't know will pretend to know.

22. 홀싸넘려할오

I fear this or that is happening or will happen.

힘만허비홀싸넘려할오

I fear he will only waste his strength.

아니올싸넘려할오

I fear he will not come.

The contrasting expression, to hope that this or that will happen, is:—

홀가브라오

As, 더집어룬도라올싸브라오

I hope the man of that house will come back,

The form naturally expresses the future idea. The past tense is expressed as follows:—

보리곡식잘되엿슬싸브랏소

I hoped that the barley crop had turned out well.

편지아니왔시니싸제 남편죽엇는
싸넘려할것소

Since no letter has come, she will fear that her husband has died.

Notice in these sentences that all tenses of hoping and fearing as well as all tenses of the thing hoped or feared, are expressed.

Similar forms are **히려무섭소, 치려걱정
잇소, 치려기드리오**, and other verbs of hoping, expecting and fearing.

23. **하느지**

This is used to express our *whether*, and very often equals *whether or not*, by taking on **아니하느지**, or **못하느지**.

잘하느지잘못하느지모로겜소

Whether he is doing well or badly, I do not know.

가느지안가느지알수업소

I don't know whether he is going or not.

느지 added to the root of the past tense **하엿**, gives **하엿느지**, the past form:

혼인하엿느지알수업소

Whether he is married, I do not know.

**우리집아바지잘잠으셧느지가보
아라**

Go and see whether our father slept well.

홀노지 or, as it is often spelled, **홀넌지** and **홀지** give the future by natural formation.

난리날넌지안날넌지누가알겟소

Who knows whether or not war will arise?

잘될지잘못될지보아야알겟소

Whether it will turn out well or not we must see to know.

The student will notice that these forms are always followed by a clause denoting either knowledge or ignorance. This fact established, he will be prepared not to confound them either with the following expression, or with No. 30 which is similar in form only.

24. **홀던지**

Is also equivalent to our *whether*, but instead of being followed by a clause denoting that you do or do not know, it is invariably (with one exception which need not now be referred to), followed by the idea that you do not care.

홀던지아니홀던지내게상관업소

Whether he does or not, it is no matter to me.

살던지죽던지제스아니홀겟소

Whether I live or die, I will not sacrifice (to ancestors).

25. **할때**

While or when doing.

**감기들때에바람부는덕에가지마
라**

When you have a cold, (literally, when a cold enters) do not go where the wind is blowing.

밥먹을때마다기도합니다

He prays every time he eats.

할제 and **할적에** are synonymous expressions, and used almost as frequently.

26. **하기전에**

Before doing.

시작하기전에심각잘하오

Before beginning consider well.

**용스하기전에죄잇는지업는지조
세히알거시오**

Before accusing one must know certainly whether or not there is fault.

27. **훈 후에**

After doing.

심부림훈 후에또오너라

After you have done the errand, come again.

말씀알아드른 후에 또 무러 보지 아
니 하엿소

After he understood the talk he made no more inquiries.

28. 하느 줄 아오

I think or know (thus or so).

하느 줄 모로오

I do not think or know (thus or so).

As. 부인이 손님 오느 줄 아오

The lady knows that guests are coming.

더 방에 잇느 줄 아오

I think it is in that room.

The past form is :

훈 줄 알 앓소

훈 줄 몰 낫소

As. 집주인이 벌써 간 줄 몰 낫소

I did not know that the master of the house had already gone.

여섯 설 먹은 줄 알 앓소

I thought he had eaten six New Year's cakes, that is, was six years old.

The future tenses are expressed by

할 줄 아오

할 줄 모로오. As:—

오늘 비 올 줄 알았소

I thought a boat would come to-day.

이처럼 오래 기다릴 줄 몰랐소

I did not know that you would wait this long.

The future form is capable of conveying another and very different meaning : to-wit, to know how to do thus or so.

미장이 담곳칠 줄 아오

The mason knows how to mend the wall.

농사 일 할 줄 모로겐소

He does not know how to do farm work.

29. 할도록

Conveys the idea of *until, up to the point or time of, the more.*

곤할도록 일했소

He worked until he was tired.

우리 어머니 죽도록 앓았소

Mother was sick unto death.

사름만토록도소

The more persons the better.

울도록작란흐엿다

They played until they cried.

The same thought is also expressed by the use of **석지** with the verbal noun. Thus, instead of **죽도록힘쓰소**, the Korean is just as likely to say, **죽기석지힘쓰소**. That is, He worked himself to death.

30. **호지**

Used to express time since.

아기난지아홉달되엿소

The baby was born nine months ago.

본지오래오

It has been long since I saw you.

Our English mode of expressing wonder, fear, admiration, etc., as, "How strange," "How beautiful," is also expressed by this form, as,

엇지큰지오

How big!

맛이엇지도흔지오

What a good taste!

And if the Korean wishes to be more explicit he drops the **오** and adds,

말할 수 업소

It is inexpressible.

31. **와** and **과**

These are used as connectives, in joining two or more subjects or objects of the same verb.

**석이와질승이장에 가서 감과비와
닭사왔소**

Sāgi and Chil-seungi having gone to the fair, came back, having bought persimmons, pears and a chicken.

The difference between **와** and **과**, as the student will see by a look at the sentence given above, is merely euphonic, **와** being used after words ending in a vowel, and **과** after words ending in a consonant.

32. **하고**

This is also a very common connective for joining equal parts of a sentence, as well as two or more subjects or objects of the same verb.

하나흔척잘보고 하나흔잘못본다

One reads the book well, and one reads it badly.

군스비로도가고륙로도갓소

The soldiers went by boat and by land.

33. 하여, 하야, 하여서

These forms are used for joining unequal parts of a sentence. As :—

하느님의 뜻을 순종하여 십계명을
잘직히오

Obedying the will of God, he keeps the Ten Commandments well.

집을떠나 먼곳에갓소

Having left home he went to a distant place.

Note well that in each of these sentences the two verbs have the same subject, and this is always the case where the participle is derived from an active verb, except in occasional instances where the verb, though active in form may be strongly adjectival in meaning. Generally speaking, the clause immediately following an active participle, must have the same subject as the participle.

Where the participle is derived from an adjectival verb, however, the subject of the following clause

may or may not be the same as the participle. For instance :—

꽃이아름다워쌀먹옴난다

The flower being beautiful, I feel like plucking it, (literally, plucking mind arises).

Or :—

꽃이아름다워사람의먹옴을즐겁게하오

The flower being beautiful, it makes the mind of man glad.

34. ㅎ는디

A form very much used in narrative, spoken or written, and indicating in print a pause longer than a comma and not so long as a period. It may be said to be about equivalent to a semi-colon. In speech it may be translated by "and" or simply by a pause. As :—

지금잔치ㅎ는디여러가지도흔음
식들에비ㅎ엿소

They are having a feast now, and have prepared several kinds of nice food.

섬섬흔일나는디웨웃소

A sorrowful affair has occurred ; why do you laugh ?

The past and future tenses are formed as one would expect :—

세례를 벌써 행하엿는디더뵈왔소

The baptismal ceremony has already been performed ; you have come late.

리일쓰겟는디아직아니샀소

I will use it tomorrow and have not yet bought it.

35. 하더라

An ending used in speaking to another person of something which I know to be a fact, but which they have not seen or known.

미국학교에 소 리조금도 업시 공부
하더라

In American schools they study without making the least noise.

The polite form for the same expression is **합데다**.

As :—

영국말들이 대단히 큼데다

English horses are very large.

Ques. 목사 어디 계신지 알겠소

Do you know where the missionary is?

Ans. 출입합데다

He has gone for a walk.

The interrogative forms, high and low, are also used in enquiring of another about something of which I am ignorant, but which he has seen or known. Thus, to a child,

아바지어디가더냐

Where has your father gone?

촌에 갑데다

He has gone to a village.

회당에잇습데가

Is it in the church?

잇습데다

It is.

36. 하더니

A past imperfect connective, corresponding to No. 35 and used like it to convey the idea of something seen or known by the speaker but not by the listener. Translated by "and."

양씨밋고 둔니더니이제는 남편도
예수롤밋소

Yang Ssi believed and attended (church,) and
now her husband, too, trusts in Jesus.

Notice that these forms, Nos. 35 and 36 cannot be

used in the first person. This is not true, however, of the following form.

37. **흐였더니**

This is a past perfect connective and has the same force as No. 36 except that it can be used with all persons. For instance,

눈물을 흘니고 기도 **흐였더니** 하나님
께서 드르셨소.

I (or he,) wept and prayed and God heard. It is very commonly used when the speaker wishes to convey the idea that a change has taken place, and is translated by "but." As:—

이전에 일만히 **흐였더니** 지금은
엇서 못합니다

Formerly I worked a great deal, but now being old, I cannot.

38. **하면서**

A connective used to indicate simultaneous action. As:—

길가면서 책보았소

As he was going along the road he read a book.

하느님을공경하면서부 모의게도
효도할거시오

While we reverence God we must also be filial to our parents.

39. 할다가

A connective indicating interrupted action.

As:—

길가다가호랑이맞났소

As he was going along the road he met a tiger.

하느님을밋다가불행히죄에빠졌
소

He believed God, but unfortunately, he fell into sin.

40. 홀썬더러 or 홀썬만아니오

Not only that but—

고생홀썬더러죽기까지했소

Or, 고생홀썬만아니오죽기까지했
소

He not only suffered but died. (Literally, up to death did).

비만홀썬더러바람도부릿스

Or, 비만홀썬만아니라바람도부릿스

There was not only much rain, but the wind blew.

41. *The Idea of Duty or Obligation* conveyed by the English word *ought* is expressed by the use of the future participle. For example:—

술먹고노름하느거슨어진사름이
홀일아니오

Drinking and gambling are not work that an upright man ought to do.

볼일만어서못왓소

There being much work to see to, I could not come.

것, meaning thing, is used almost interchangeably with 일 after the participle.

42. *Indirect Discourse* is expressed by adding any mode or tense desired of the verb 고후다 to the root form of the remark quoted.

하라고하여라

Tell him to do, (thus or so).

말하라고 하여라

Tell him to speak.

나무사라고 하시오

Please tell him to buy the wood.

서당에 가라고 하겟소

I will tell him to go to the school.

▲ 모군 왔다고 합니다

He says the coolie has come.

새벽에 떠나겟다고 하엿소

They said they would leave at day-break.

And so on through all the modes, ranks and tenses.

A variation is furnished by

흔단 말드릿소

I heard he was doing, (thus and so).

애크단 말드릿소

I heard he was sick.

장가갓단 말드릿소

I heard you were married.

43. *Relative clauses* are expressed by means of the past, present and future participles. Thus :—

일하느사름이 돈달나 합니다

The man who is doing the work wants money.

새로지은집문허젼소

The house which was newly built has tumbled down.

오늘홀일별노업소

There is no special work which ought to be done to-day.

44. *The verb HAVE, so indispensable in English, is not found in Korean. The idea is expressed by 잇소 with or without 게 or 의게. Thus, where we would say, "I have a book," the Korean says simply, 책잇소, or, if he wishes to be more explicit, 내게책잇소.*

45. *The purpose answered by the one word is in our language, requires two in Korean:—잇소 to express mere existence, 이오 expressing nature or condition.*

착훈사름잇소

There is, or exists, an upright man.

착훈사름이오

He is an upright man.

To distinguish between the use of these two words in all their possible forms constitutes one of the difficulties of the spoken Korean.

46. *Degrees of comparison* are expressed by 더, more, and 덜, less.

염병 더무섭소

Typhus fever is more dreadful.

이 밥 덜 더럽소

This rice is less dirty.

The superlative degree may be expressed by 데 일.

그 산 데 일 높소

That mountain is highest, or literally, first high ;

or, very often, by the use of 중에.

산 중에 높소

Among the mountains it is high.

Comparison between objects may be expressed by

보담 or 보다

이 그릇 보담 그 컵크다

Compared with this vessel that one is large.

47. *To give assent* in proper Korean fashion is quite an art, since there is no one word like our *yes* that can be used under all circumstances. 예 approaches yes, but is used properly only between equals or by an inferior to a superior. Such words as 그럭소, 을소 etc., have their place, but a way

often preferred by the Korean is to assent by repeating the verb.

Ques. 그사람왔소
Has the man come?

Ans. 왔소
He has come.

Remark. 곡식잘되엿소
The crops have turned out well.

Assent. 잘되엿소
They have turned out well.

48. Our much used THANK YOU has no exact equivalent in Korean. If he wishes to express appreciation of a kindness rendered, a Korean says, **도소**, or **잘하엿소**, or it may be **고맙소**. The latter word approaches *thank you* in use, but has more nearly the sense of *I am grateful*. For instance one Korean says to another, "I was sick yesterday but am much better to-day." To which his friend responds, "**고맙소**."

In asking a favor of another the idea of *please* may be conveyed by the use of **주오**, the verb *to give* or *grant*.

문여러주시오

Please open the door.

아기안아주어라

Please take the baby.

This form is much used in prayer, as will be seen by referring to the prayer sentences on a subsequent page.

49. *Although personal pronouns, as such, are in little favor among Koreans, yet substitutes, especially for the second person, are common and useful.* 로형 meaning elder brother, if used between men, and elder sister, if used between women; 당신, 덕, 덕니, 공 and other words which your teacher can suggest, will furnish a profitable morning's study.

A safe and always appropriate mode of address is simply to use the name or title of the person spoken to. In the case of women, who have no names of their own, it is necessary to address them as descendant of so and so, or as wife or mother of so and so. Thus, 고씨 descendant of Ko; 김서방덕, wife (literally, house) of Mr. Kim; 달석이모친, mother of 달석이. Lower forms for these latter expressions are 김서방집, 달석이어머니. In addressing an audience 여러분들이 answers a useful purpose.

50. *To offer an apology* in acceptable fashion is not accomplished as the foreigner is apt to think, by a literal rendering of our "I am sorry." If a Korean wishes to express regret for some omission or commission, he says simply, 잘못하엿소, that is, "I have not done well." Or if he wishes to use a more elevated turn of expression he may say, 허물마시오, that is, "Avoid," or, "overlook the fault."

LIST OF RELIGIOUS TERMS.

Angel, 천사, 천스

Angry, to be, 노하오

Apostle, 사도

Baptism, 세례

Baptize, 세례주오

Baptized, to be, 세례받소

Believe, to, 믿소

Believer, 예수 믿는 사람, 교우, 교인.

Bible, 성경

Bless, to, 복주오

Blessed, to be, 복받소

Blessing, 복

Bow, to, 절하오

Born again, to be, 거듭나오

Buddha, 부처

Buddhism, 불도

Church building, 회당, 레비당

Commit, to, as sin, 범함오, 짓소

Confess, to, 자복함오

Confucius, 공자, 부자

Confucianism, 공맹도, 유도

Congregation, 교회

Cross, The, 십자가

Crucify, to, 못박아죽이오

Crucified, to be, 못박혀도라가셨소

Demon, 귀신

Destroy, to, 멸망시키오

Destroyed, to be, 멸망함오

Destruction, 멸망함

Disciple, 제자, 문도

Disobey, 어기오

Doctrine, 교, 도

Escape, to, as destruction, 면함오, 피함오

Eternal, 영원함

Eternal life, 영생

Faith, 믿음

Fall, to, as into hell, 빠지오

Forgive, to, 사하오, 용서하오, 면하오

God, 하느님, used by Protestant Missionaries.

런주, used by Roman Catholics and by
some Protestant Missionaries.

Gospel, 복음

Grace, 은혜

Heaven, 하늘, 천당

Heavenly Father, 하늘에게 신아바지

Hell, 디옥

Holy Spirit, 성신

Jesus Christ, 예수그리스도

Joy, 즐거움

Judgment, 심판

Kneel, to, face to the ground as Koreans do ;

엎티오

Live forever, to, 영원히사오

Lord, 주

Lord's Supper, 성찬

Love, to, 사랑하오

Mencius, 맹자

Obey, 순종하오

Pastor, 목사

Persecute, to, 핍박하오

Persecuted, to be, 해밧소, 핍박밧소

Pity, to, 불쌍히 녀시오

Pitiable, to be, 불쌍하오

Pray, to, 기도하오, 비오; to Buddha, 념
불하오

Prayer, 기도, 비는말

Preach, to, 전도하오

Preacher, 전도하는 사람

Punish, to, 형벌하오

Punished, to be, 형벌밧소

Punishment, 형벌

Religion, 도, 교

Reply, to, 갑하오

Repent, to, 회개하오

Resurrection, 다시살아나신것; 부활

Sabbath, 안식일; 쥬일; 레비날

Sacrifice, to, to ancestors, 제스하오; to demons,
굿하오

Salvation, 구원함

Satan, 마귀

Save, to,	구원하오
Saviour,	구원하신쥬
Sing, to,	찬미하오
Sin, 죄	
Sin, to,	죄범하오, 죄짓소
Sinner,	죄인; 죄잇는사름
Son of God,	하느님의아들
Soul,	령혼
Spirit,	신
Suffer,	고싱하오; 육보오
Trust, to,	밋소; 의지하오
Worship, or reverence, to,	공경하오; 위하오

SHORT SENTENCES USEFUL IN PRESENTING THE GOSPEL.

세상사름중예죄업는사름어티잇소

Among all mankind where is there one without sin?

하느님써서세상사름다죄에빠져죽게
된거슬불상히녁이섯소

God pitied the sin-stricken and lost condition of man.

죄만히잇섯스되우리를스랑하섯소

Although our sins were many He loved us.

예수논하느님의외아들이오

As for Jesus, He is God's only son.

하느님께서그외아들을세상에보내섯소

God sent His son to earth.

우리죄를속하러왔소

He came to atone for our sins.

세상사람의게해를받앗소

He suffered at the hands of men.

우리죄를티신하여그몸에악훈형벌받
앗소

On account of our sins He received bitter punishment
in His own body.

십자가에못박혀죽으섯소

He died nailed to a cross.

엇지하여야그은혜를갹갹갹소

How can we repay such kindness?

예수말씀대로하여야쓰갹소

We must do according to the word of Jesus.

우리다죄잇는줄을써듯고회개하여죄
를브려야쓰갹소

We must realize our sinfulness, and having repented
forsake it.

예수를 믿으면 천당에 가겠소

If we believe in Jesus we will go to Heaven.

믿지 아니하면 디옥에 빠질 수밖고 업소

If we do not believe in Him there is nothing for us
but to fall into hell.

이 말은 사람의 말이 아니오

As for these words, they are not the words of man.

하느님의 말씀이오

They are the words of God.

It will be good practice for the student to take these sentences and join them by the proper connectives, as had been already done in the following.

PRAYER SENTENCES.

하늘에 계신 우리 아버지

Our Father which art in Heaven.

하느님의게 었은 죄를 사하여 주옵시고

Forgive the sins that we have committed against
Thee, and,

죄를 질 므옵다 시 먹지 말게 하여 주옵쇼
서

grant that we may have no more mind to sin.

저의들이약하고미련한줄아오니

We know that we are weak and foolish, and,

도아주시고그르쳐주시기를비옵니다

we pray that thou will help and teach us.

잠시라도떠나지마옵시고

Leave us not for a moment,

하늘에갈길노인도하여주옵시기를비
옵니다

but lead us we pray Thee, along the path to
Heaven.

남의죄진거슬용서하여주게하옵시고

Help us to forgive the sins of others, and,

다른사람을우리몸과갓치사랑하게하
여주옵소서

grant that we may love others as ourselves.

예수모르고안밧는사람을불쌍히넉이
시고

Have pity upon those who know not and trust not
Jesus, and,

성경말씀듯고써듯게하여주옵시기를
비옵니다

grant that they may hear and understand the words
of the Bible.

제몸에잇는죄를써드라알고

Realizing their sinfulness, and,

예수의게와서조복하여

coming and confessing to Jesus,

죄사함을얻게하여주옵시기를비옵고

do Thou grant that they may receive forgiveness for their sins, and,

또새사람되게하여주옵시기를비옵
다

also, make them to become new persons, we pray Thee.

조선관장부터백성까지 예수밋기를비
옵고

From the official class to the common people may Koreans become believers, and

하느님밖과아모위할것업는줄알게하
여주옵시고

make them to know that beside Thee there is no God, and,

하느님만공경하게하여주옵시기를비
옵니다

grant that they may worship only Thee.

예수 이름으로의지하옵소서 아멘

Trusting in Jesus' Name we pray. Amen.

A FEW THINGS TO BE AVOIDED.

It is not best to spend too much time at first in trying to get at the bottom of every expression. The better way is to take the words and expressions as you learn them and use them without question. Etymological distinctions can be looked up later.

The habit of using such words as **마는**, **때무니**, **홍상**, **혹**, **모양**, etc., to excess, should be avoided. These words have their place but not to the extent that they are used by foreigners.

The **소** endings should not be exclusively used any longer than you can help. Notice that **지오**, a somewhat higher form, can be used in place of **소** in all but interrogative forms, and furnishes a pleasing variety to the listener.

Sometimes new comers imagine that low talk is low or degrading to the recipient in our sense of the word, and thus fall into the error of refusing to use it. It is entirely acceptable in its place, and should be used without hesitation.

Do not neglect any opportunity to exercise yourself in the use of high and low forms, the latter always to children, boys, and, in theory, to all servants.

As a matter of practice, however, friend-talk should be used to men and women servants. This is especially true in country districts, where class distinctions are much less sharply drawn than in Seoul, but it is applicable in all cases where the desire is to emphasize the relation of friend rather than that of servant and served.

Aged men and women among your acquaintances will afford valuable occasion for the use of the highest forms. You will lose nothing by it in the estimation of Koreans, even if the person's actual rank is not high.

Avoid the use of half talk until you have had considerable practice of the proper forms. It can be used after you know just how, when and where to do it.

Get rid of your first poor makeshifts just as soon as you have learned something better. Weed out errors of construction and pronunciation as fast as you can.

Do not allow the Koreans whom you talk with habitually to continue to use to you the imperfect talk which you are at present obliged to use to them.

Insist that they shall talk slowly, and simply, but in good, idiomatic Korean.

Avoid the sad mistake of talking English to your teacher, and do not interlard your own speech with interjections such as, "Well," "Oh," "Ah" "Yes," etc.

Beware of the faults of other foreigners. A good many of us are mispronouncing words yet, simply because we took them from a faulty transliteration, or just as we heard them from a foreigner, instead of having the pronunciation verified by a native.

Do not hesitate to go to older missionaries for assistance. They are more anxious than you can know, that you shall make a good start and have a better chance at the language than they had themselves.

Learn as many Chinese characters as you can, but at any rate, learn their names, as **사름-인**, **마음-심**, **아들-즈**, etc. This will enable you to recognize the meaning of Chinese derivatives when you hear or see them. For instance, if you know that the Chinese equivalent of **사름** is **인**, and of **마음** is **심**, it requires no great mental agility to grasp the fact that **인심** probably means "man's mind."

Do not be satisfied with what is sometimes euphe-

mistically styled a "good working knowledge" of the language. Remember that a knowledge which falls short of being able to say easily and well all that you want to say, is not a "good working knowledge" of the language.

Avoid the mistake of thinking that you can gratify all your literary and social tastes and learn Korean too. You may do so, and attain to a "pigeon" use of the language, but you will never talk Korean as the Koreans do, without some sacrifice. It is the greatest of undertakings, but with pains, prayer, perseverance, and right methods of study, every one has the right to expect to accomplish it. Drudge faithfully through the first three years, and at the end of that time, the promised land, tho' yet far distant, will be in view, and study will be a pleasure and acquisition a delight.

Read the church paper in the vernacular regularly, and thus keep informed at first hand as to what your people are thinking and doing.

IT MAY NOT BE OUT OF PLACE in a booklet intended for the help of newcomers, to mention a few points which most of us are naturally a little slow to apprehend. Koreans, as a people, are much more attentive to all the niceties of etiquette than the Western nations from which we come, and unless we wish

to make a very unfavorable impression, we must cultivate a similar punctiliousness.

For instance, never fail to salute your teacher, or other Koreans of similar rank, when you find yourself in their presence, not in a hurried fashion, and perhaps half turning away as you speak, but standing properly facing them, and with due deliberateness.

Always acknowledge all politely proffered salutations from high or low.

Do not, as a rule, salute children or servants first, but expect and return their salutations.

In meeting and talking with Koreans, pay especial attention to the aged among them whether man or woman, rising when they enter and take their departure, and addressing them in the best language.

When in a mixed company of foreigners and Koreans, be careful not to devote yourself to the former to the exclusion of the latter.

We should take care not to offend the best social customs of the people. Whatever may be the reason, it is often unfortunately true that foreigners are tempted to greater freedom of behavior than in their own home countries, whereas much more carefulness should be observed.

In encounters between foreign men and women on the street, dignified reserve should be the rule, and on

all occasions where Koreans are onlookers, ladies and gentlemen should be careful not to indulge in what would otherwise, perhaps, be only harmless familiarity.

Ladies should bear in mind that the liberty which they have always been accustomed to exercise, is not known to the better classes of Korean women, and should take pains not to unnecessarily compromise themselves, as, for instance, by appearing in public in company with their teachers or Korean male acquaintances other than a servant. This is especially objectionable if the teacher is a young man. Other things being equal, single ladies should select an elderly rather than a young man for teacher.

They should also be slow to attempt joking or pleasantry with Korean men, remembering that nothing in the experience of a native gentleman previous to his connection with foreigners can enable him to understand a modest woman making herself innocently free with any man except her father, brother, or husband.

That women can itinerate in Korea has been abundantly proved, but it should be done with as little publicity as possible, and with due precautions against misunderstandings. For a woman iterator, for instance, to attempt to propagate the gospel by singing

and addressing a crowd of promiscuous idlers, is worse than futile. Singing by women missionaries before a heathen audience, under any circumstances whatever, is not to be recommended.

A man missionary in necessary dealings with native women should be quick to notice that they are much more at ease in his presence if he keeps at a good distance, and does not subject them to too close a scrutiny, however kind and friendly.

In dealing with Koreans a great deal of annoyance may be saved by observing the fact that no people ever prized their own self esteem more highly. No loss is so serious to a Korean as to "lose face" before others. If then, a grave rebuke must be administered, do so in private, and if it becomes desirable to convey a hint that such and such conduct is not acceptable it is often advisable do so through the medium of a friendly third party or in some other round-about way. If you are to get on happily, and carry out your purposes, it will often be necessary to drop your Anglo-Saxon directness, which no Korean comprehends, and adopt the system of hints and go-betweens, with which he is perfectly familiar.

Learn early in dealing with Koreans to efface as much as possible all traces of impatience or irritation from the face as well as words and bearing. Mildness

and firmness, in equal parts, compounded with love, and administered constantly and regularly, will usually enable the missionary to carry any reasonable point. The necessity for these words may not be apparent to a newcomer, but he will, without doubt, if he stays long in Korea, often find himself hindered and thwarted in plans and purposes by circumstances almost unbearably irritating. If at such times he gives vent to his natural feelings in a burst of angry impatience, he will undo much earnest and prayerful effort, for, and this is a point well worth considering, what truthfulness and honesty are to the Anglo-Saxon, patience, forbearance and courteous bearing are to the Korean. A down-right lie on the part of a native Christian is not more shocking to us, than a display of ill-temper-
on our part is to them. In this connection it is suggestive to notice that while the Old and New Testaments by no means underestimate the importance of truth and uprightness, yet at least as much stress is laid upon brotherly love, meekness, patience, self-control and kindred virtues which perhaps are not so fashionable nowadays in the push and stress of Western life.

Many more suggestions might be made in detail, but enough has been said to enable the thoughtful reader to draw his own conclusions as to the

nature of things that are better done or left undone in Korea.

The contents of this little volume are not offered to the reader in the spirit of one who "has already attained," but merely as one who, like himself, "follows after."

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